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WILLIAM A. DREW, Editor.

[From the Christian Magazine.]

SERMON.

G. W. MONTGOMERY, of Buffalo, N. Y. Who went about doing good."-Acts x: 38. When a person advances pretensions of extraordinary character, out of the comhuman mind to inquire into the reason such pretensions, and to examine the reof his principles and actions, in order to w whether they will bear testimony to propriety of his high claims. In this exination, if they find that his conduct agrees th his principles, and that his conduct and inciples combined, tend to produce the ppiness of his fellow beings, to alleviate r sufferings, and to unite them in the doubted philanthropist and lover of his But, on the contrary, if they do not eive works performed, sufficient to war t the greatness of his pretensions—if they receive a total dissimilarity between prines and practices—if they see him advoing peace, and at the same time raising sword of contention, inculcating moraliand practising vice, they mark him as a teining deceiver, who has assumed greats to himself, simply for the purpose of his vn aggrandizement. These premises and conclusions, we con-

e, are just; and accordingly we can apthem, and we find that they have been lied as a test to the claims of those indiuals who have assumed to themselves ofes of supposedly great interest and impor-For instance, try the character of mmed by this rule. Mahoumed laid ims to the high appointment of delivering is followers a direct revelation from God. aking this pretension, we draw the jufere from it, that, to prove such pretension, must perform works of a higher order are generally performed by men, must clear evidence of supernatural gifts, by his conduct must exhibit the purest boliest benevolence for his fellow-spe-Do his works and actions, then, agree this rule? We answer, No! He pered no miracles. Not only this, the Kodisclaims that he had any power to permiracles, which are the only evidence osnexion with conduct, that a person can ent to prove that God has sent him. Listo the following language : " They say unbelievers) unless a sign be sent down [Mahammed] from his Lord, we will believe. Answer, Signs are in the powpreacher. Is it not sufficient for n that we have sent down to them the ok of the Koran to be read auto them?" le's Ed. Koran, chap. 29, page 128. How ar it is from this, that Mahonmed disned the power of working miracles ! To ure, a great many miraculous stories are concerning him, six hundred years of his death, by Abulfedo, who wrote the of Mahommed, and also in the legend of lanabi, who came two hundred years still ; but how much confidence can be resed in their assertions? The great period time which clapsed from the date of Maned's appearance to that of his biograer, shows that those miraculous relations t on airy foundations, which may be we away by the lightest breath of exam-And the question likewise arises, if assertions of Abulfeda and Al-Ianabi are how happens it, that in the Koran if, Mahommed disclaims the power of orking miracles? Having seen that Magreat pretensions, let us examine and if his actions agree with those preten-During the first twelve years of his

sion he used persuasion only. What s his success? In three years the Proph-of Mecca could exhibit the amazing numof 14 proselytes—in seven years 83 men id 18 women. See Dub. Ed. Gibbon's istory, vol. 4, page 244. Finding this but w business, after the 12th year he put inrequisition that potent instrument, the ord.—Then it was, Mahommed or desction, the Koran or death. Blood and ughter paid for resistance, and the consence was, Mahommedanism gained folwers in abundance. Wherever the sword ietrated, the Koran followed. Now, we sk, is this the conduct of an apostle sent rom God? Does God advance his word by e and death, or do those by whom he comnicates his truth to mankind exhibit an ctive benevolence and a boundless love for he world? These things are fatal to the tensions of Mahommed. They prove n an impostor But the same rule which proves Mahom-

ed an impostor, also proves that John How rd was not an impostor. Howard laid ms to the character of a philanthropist. cordingly his actions agree with his pre-He went about doing good. sions ted the prison of distress, he administerd to the wants of the forsaken prisoner, and meliorated his condition. Hence, his acas agreeing with his principles, and his ciples with his pretensions, he is allowto be a God-like philanthropist.

Thus it is that we judge of the pretensions rinciples, works and actions of men. A All ill allow that it is a certain test, for it uld be wholly preposterous to allow that ope's allegation of being the vicegerent lod, was true, when his life was wholly posed to such pretensions, and was mark by the most unprincipled acts of debauch-On the contrary, it would be equally eposterous to affirm that King Alfred of ngland, or Washington, of America, were osters, for their conduct was pure and ected to the result of producing the hapess of mankind. Precisely in the way I would judge of the pretensions, principles and conduct of Christ. If he conducted like an imposter, let him receive an imposter's own—if he conducted like a good man, al-ave evidence that acter of a good man—if he ve evidence by his works, that God had wen him power to perform miracles, aflow said "that there was no need of infraction as fact, and receive the system they were the book of nature is sufficient to teach us

I have beard him make use of av

HRISTIAN INTELLIGENCER. intended to prove. I know it is sometimes asserted that Christ was an impostor, possessed of an intention to deceive the world, but it appears to me that the charge is ground less .- Every impostor is urged to action by the motives of wealth and aggrandizement. But was Christ animated by such motives? Did he wield the sword—did he scatter firebrands and death-did a love of vain glory fill his heart—did he exhibit a constant wish to deprive others of their wealth? If none of these can be discovered in him—if, on the contrary, it is clear that his monives were good, and had the happiness of the world for their object, how can it be concluded that he was an imposter? But it may be asked, were his motives good—were his actions benevolent? We appeal to his works and conduct. Read what the Scriptures say concerning him. His character is there delineated as being perfect in all its parts. Earnest, without fanaticism; mild, yet vigorous in the performance of his duty; unbending as the oak in every storm that pour-ed its blast upon him; uniting keenness of perception with a ready preparation for every circumstance which met him, however adverse and disastrous; patient, under every difficulty; deterred by no threats; awed by no frowns; kind and forgiving to his most inveterate foes; entering with sympathy into the distresses of the unfortunate; ardent in the fulfilment of his mission; with a soul yearning for the happiness of the world; he went forth to his fearful doom, an universal philanthropist, complete Sa viour, conqueror of sin, misery, death, and giver of celestial life and unfading existence. In fact, his character may be given in the emphatic words of the text, "he went about doing good,' This is the very view which Peter gave of the character of Christ, when he was taught be a special revelation of God that the Gospel extended to the Gentiles as well as the Jews; and when he was taught by the same revelation to declare that Gos-pel to Cornelius and his household, Gentiles of the Roman nation. Says he to Cornelius, "How God annointed Jesus of Nazareth with the Holy Ghost and with power, 'who went about doing good" and healing all that were oppressed of the devil; for God was with him." Acts x; 38. This character of all others, was the most calculated to enlist the feelings of Cornelius. He whom he was called to follow was good, benigmant, full of loving kindness and tender mercy; altogeth-er different from those individuals who sought for power at the expense of tears and blood. This fact must have been clear to blood. Cornelius when he examined the character of Christ. And it is equally as clear to us as to Cornelius, that Christ went about doing To illustrate this fact, then, let us examine a few of his actions. What are his ac-

tions? His principal actions are those of his miracles, each of which answered the ends of benevolence, besides forming the most indubitable proof that God, through Christ, was effecting a great object; such an object as the happiness of mankind. But here you meet me with an objection to the truth of miracles themselves; You affirm that God would not descend or cannot depart from those laws by which he governs matter in its various forms." Would you confine God to one path? Has He who made the sun a fountain of light, who gave the earth its appointed track, who has filled immensity with worlds and works so glorious, as to cause the saints in heaven to sing, Great and marvellous are thy works Lord God Almighty;" (Rev. xv: 3.) has He, I say, no power to depart from a few rules which relate wholly to matter, when he has an object of a spiritual nature in view, which those laws in themselves could never reveal? Has he who created nature, no power over nature? And why is the idea of God's departing from the laws which govern matter objected to? Did God depart from them because he perceived that the whole code which had been instituted was imperfect and needed removal? By no means! The same laws which were instituted in the beginning still reign, and produce the same results. Men die; when the ear is out of order, it is incapable of hearing; when the optic nerve is ruined, the eye cannot see; when the organs of speech are imperfect, dumbness is the consequence; the sun gives light; the clouds drop rain; the earth produceth her beauty; in fact, things move onward as they have always done. It by no means exhibits folly in Deity to simply depart a few times from the laws which govern matter, when those laws still exist and in the benignity of God's goodness produce the same results as ever.—But it may be asked, What object could God have in view, by any such departure? The answer is easily given. The laws which surround us; which cause vapors to rise, and a stone thrown into the air to descend again; which cause fire to consume wood, and the rays of the sun to animate vegetation with vigor; which cause the earth to wheel deliberately on its axis once in twenty-four hours; and to revole a-round the sun once in three hundred and sixty-five days, relate wholly to matter, beyond which they reveal nothing. By departing from these laws in a few instances, God spoke to us of a spiritual world. By enabling his dear Son to visit a dead man with life, and to exhibit him to the corporeal senses of individuals capable of transmitting their evidence to posterity, he thus clearly demonstrates to the world that death should not hold an eternal grasp upon intelligent beings, but that it should yield to the power of God, who, by the resurrection of the dead will usher all mankind into a new mode of being, where knowledge ever-during, joys never-fading shall be tasted by all kindreds, could the doctrine of immortality be illustrated to men in the flesh ?- What other evidence would you require ? The rules which you are pleased to call the laws of nature, and which, according to some, are superior to, and entirely independent of, God who created them, never revealed any clear truth

on the subject of another life. But notwithstanding all this, it may be

Adjourned, sine die

every truth of importance, concerning God and immortality." If this be true, why is it that this book teaches such different lessons? Why is it that the Parsee is taught by it that there are two Gods, Ormudz, the god of good, and Ahrimanius, the god of evil? How is it that the Brahmin has three, Brahma, Vichenou, and Chiver ? How is it that others are taught to worship the sun? The same book of nature which taught the Peripateties that matter was eternal, also taught the Epi-cureans that the earth happened to exist by chance, and Democritus that it is the production of a fortuitous concourse of atoms. The same book of nature which taught Thomas Paine that there was one benignant God, who presides over the universe, also teaches the materialist that matter is God.— The same book of nature which taught Tho. Paine the doctrine of a future state, also taught Elihu Palmer the doctrine of annihilation. Does nature, then, without contradiction, teach all the doctrines which are necessary for us to know concerning Deity and immortality ? If so, how are you to determine which of the doctrines just mentioned it is necessary we should know?
But it may be asked, Does nature reveal

no certain truths? Most certainly. She pre-

sents before us the results which the laws that govern her produce—she loudly pro-claims that she has an architect of certain attributes, but beyond this she is powerless. She never has, and never can, inform us what that architect intends to do with us, when our bodies shall return to their original elements and the mind be free. How then, are we to know the doctrine of immortality? By the Redeemer, who came from God to declare it. But how are we to know that he came from God? By his miracles. He had power over the elements; for the time being, even the laws of nature were subjected to him. And we affirm that this is the only evidence that he came from God, and is the only method by which the doctrine of the resurrection could be substantiated. If an individual should now appear for the first time, and affirm that he was sent from God to declare certain truths of the utmost importance to the human race, and should simply display his superior knowledge of the laws of the universe, and appeal to his benevolent life as evidence of his tensions, you would not believe him.—You would admit that he was a philosopher and a good man, but more than this you would not admit. And you would give as a reason, that a great many men who made no such pretensions, were great philosophers and distinguished for benevolence. But if this individual to support his assertion that God had sent him to declare certain truths, should in your presence make the blind see, the deaf hear, the dumb talk, the lame leap, and this immediately, you would believe, him, because you saw powers exhibited far beyond what any man, in and of himself, ever exerted Just so with Christ. His miracles prove the truth of his mission.—Be-sides, they prove that he was benevolent. They are evidence to us that he went about doing good. There is something in this double object, which raises in the heart an involuntary admiration of the character of Christ Not only did his miracles prove his mission, but they ALL answered the ends of benevolence on the earth. He might unquestionably have performed miracles that would have equally well proved his mission as those which he did perform. He might have stay ed the tremendous rushing of the storm; he might have lifted the temple from the earth; he might have cast himself from a great height unburt; he might have changed a rock into a living being; but no! he preferred miracles which not only would demonstrate his mission, but also answer the calls of hu

manity. Let us, then, examine a few of his miracles. We read in Luke vi : 6, that Christ went into the synagogue, and there was a man whose right hand had withered; in John ix: 1, that Jesus saw a man which was blind from his birth; in Mark vii : 32, that there was a person brought to him that was deaf and had an impediment in his speech; in Matt, ix : 32, that there was brought to him a dumb man, who was also insane. Now here are four instances of the deepest distress. Every individual would commiserate their condition, however foul might be his heart, or however long his soul might have been steeped in iniquity. The first was lame-his right hand was withered-he was deprived of that most essential limb. The second was blind. Those organs from which we derive so much pleasure, in him were powerless. He could not be enraptured and blessed with the sight of his wife and little The beauties of nature were sealed from his vision. The sun might pour down its own glory and bring the beautiful flowers to light, but they budded and bloomed not for his pleasure. The moon might shine and all the works of God be clothed with grandeur and sublimity, but it might not be for his admiration. Alas! he was blind. The third was deaf. His ears were closed. No sound of earth or heaven might enter therein. Judah's harp might accompany the sweetest song, the voice of affection might sound and delight thousands, but none of these could delight him. The fourth was dumb. All the joys of speech were denied him. Now these were subjects fit for a be-nevolent exhibition of the power of Christ. In relieving them, he could as well show his mighty power, as to grapple with the majestic mountain or the stirring elements, and at the same time answer the calls of benevolence. Did Christ neglect the opportunity Oh, no ! He heated them all. The right hand was nerved with vigor and strength. I he eyes that were blind beheld the beauties of nature, God's noble works; they perceived the features of affection; they look-ed at friends in very deed. The ears that were deaf heard the joyous sounds of life. the welcome greetings of friends and the song of gladness. The tongue that uttered no language was restored to its powers, the hidden ideas of the mind were poured out

shall we say of him who performed this work who, in these scenes, shines with the most God-like benevolence; whose every action tended to advance the happiness of intelligent beings 2. We can only say of him, that he was worthy to be the Son of God; that his benevolence rises above that of every other being, in the purity of its motives and the nobleness of its results. God grant that we may imitate our Saviour as far as our feeble

powers will admit. To conclude; the miracles which have been mentioned, together with all which Christ performed, while they reveal the maj-esty of the power which God had conferred on him, also exhibit the depth and holmess of Christ's love for the distressed and unfortunate; a love, which extended not only to the miserable- but poured out its blessings to his most inveterate foes. For the same love which prompted the Saviour to open the portals of the grave and restore Lazarus to his weeping sisters, and give back to the widow of Nain her only son, also drew from the deepest recesses of his heart, a soul-melting prayer for his enemies, although their enmiy had raised him upon the cross and made him subject to its terrible consequence. In fact, the character of Christ, as exhibited in his actions, fully establishes the truth of the text. And let me ask, is there an individual bors of kindness, his patience under every difficulty, and his God-like benevolence, and not come away from the perusal more powerfully resolved to be his follower? Ard there any who can fail of bowing before God, and rejoicing that the spreader of salvation to the ends of the earth, went about doing good; forsook the bloody path of the conqueror, the lawless course of the usurping tyrant, and chose the noble duty of lessening inisery on the earth?

I will draw but one remark from these things; and that remark I address to believers in the impartial love of God. Brethand sisters, the text informs us that Christ went about doing good; go and do ikewise ; be good ; do good to others. May the Giver of rain and fruitful seasons bless all mankind.

".poid CATHOLIC."

The term catholic, like many other terms, as undergone a great change in its meanng. In an early age of the christian church it was used to express an idea of universal-ism. Moshiem, we believe, says—"The term catholic, was assumed by the primitive christians, on account of their having embraced the doctrine of the Alexandrian School, that "all men are brethren, and one God their common Father." The same tells us, that the term catholic, means universal. Why then not call the Roman Catholic church the universal church? And why not call the universalists CATHOLICS? If the name, eatholie, was assumed by the primitive christians to express an idea of the true christian faith; if it meant universal; and that universalism consisted in believing that all men were brethren, and God their common Father, were not the primitive christians universalists in the full sense of the term? We admit that the term, catholic, does not

by any means, imply an idea of universalism at the present day; but if such was its meaning when assumed by the primitive christians, and that they did assume it in consequence of having embraced the doc-trine of the Alexandrian School-that all men were brethren and God their common Father, does it not clearly follow that primitive christians were Universalists? That the primitive christians were thor-

oughgoing universalits, there is no doubt, and as they gradually slid off from the doctrine, they changed the use of the term catholic, and now it is used merely to distinguish a particular sect of christians from all others. It would be well for those who consider universalism a new thing in the earth, to examine this subject, and see if the very name itself, assumed by the primitive christians, is not an evidence that they were in deed and in truth universalists. If our christian brethren were convinced of this simple fact, they would not speak so lightly of universalism. Origen, by the orthodox, is considered the

first universalist in the christian church; this far from being the fact; instead of being the first universalist in the church, he is the first christian writer that corrupted the simple doctrine of universalism, as held by primitive christians. He is the first of the early fathers who taught a future state of punishment, but in the true style of the Mehesna, he always spake of it as being limited in its duration, and necessary to qualify souls for paradise. Out of Origen's universalism, catholics built their notion of a Turtullian, one of the most purgatory. gloomy, melancholy fanatics perhaps that ver bore the name of christian, gave the finishing stroke to the present orthodox notion of a place of future and endless punishment, by declaring Origen's hell to be of endless duration. The doctrine of Turtullian became catholic; universal, in the christian church, not because it was believed that all men were brethren, and God their common father, but because it was believed that God and the Devil were two potent beligerents; that each held an interest in the hu-man family; that the kingdom of each would endure forever, and that each of these potentates would continue to maintain his right to his own proper subjects.

Although this pagan notion overran the church from the time of Turtullian, yet in every age of the church, there have been some who have contended for the faith first delivered to the saints; and we have no doubt the time will come, when every vestige of this pagan notion of a hell will be swept from the christian church and universalism be again restored to its pristine purity; then all the various sects and denominations, who bear the christian name, will be one community, and be known only by the name of and the gratitude of the heartbreathed forth.

How rapturous must have been the feelings—how strong must have been their praise to

God to be their common Father.

THE RELATION OF MAN TO HIS RACE:

CHRISTIAN INTELLIGENCER.

The world-as its distant and widely extended climes, with their peculiarties of situation and climate; make together one great whole—so the events that have hap-pened in it, which are happening, and which will happen, are closely linked together, and interwoven as it were, into one unbroken thread. The past has had its influence in forming the present. The present is operating mightily upon the future. The sun, that rides proudly and gloriously, in his splendor and nugnificence, over the centre of our globe—calling forth verdure and foliage, in all their beauty and luxuriance, and receiving, in return, the homage of jocund nature, in the thousand forms of her teeming existence, is the same orb, which, in the frozen regions of the poles, just peeps faintly and coldly forth from the extreme horizon, and then hastens away, shuddering at the dreariness which broods over the scene; And so man, as he now stands forth in his beauty and strength, in his present intellectual vigor and moral elevation—the searcher of earth and the explorer of occans, the student of the skies—is the self-same being, the same in form, in mind, in destination, as the same in form, in mind, in destination, as the poor, creeping, untutored savage, who, dages ago, in his weakness and ignorance, looked upon the little earth around him as who can examine the life of Christ, read of the whole of creation—upon the ocean, as his holy love for the human species, his faing, he knew not where, and who stood, gazing with mingled fear and admiration, as the fires of heaven alternately rose and set, glimmered and faded away. Man is, and ever has been, the same being, in his strength and his weakness, in his knowledge and his ignorance, in his elevation and depression, still the same; ever dependent upon his fel-low man, ever operating upon the destiny of the future, ever doing something, either a of good or of evil, for those who come after

ROCKS OF LAKE SUPERIOR. SAISE

sense, and not on their

BY GOVERNOR CASS.

Upon the southern coast of Lake Superior, about fifty miles from the falls of St. Mary, are immense precipitous cliffs, called by the the voyagers, Le Pottrail and the Pictured Rocks. This name has been given them in consequence of the different appearances which they present to the traveller, as he passes their base in his canoe. It requires ittle aid from the imagination to discern in them the castellated tower and lofty dome; spires and pinnacles, and every sublime, grotesque, or fantastic shape which the genius of architecture ever invented. These cliffs, are an unbroken mass of rocks, rising to an elevation of 300 feet above the level of the lake, and stretching along the coast for fif-teen miles. The voyagers never pass this coast except in the most profound calm; and the Indians, before they make the attempt, offer their accustomed oblation, to propitate the favor of their Manitas. The eye in-stinctively searches along this eternal ram-part for a single place of security; but the search is vain. With an impassable bar-rier of rocks on one side, and an interminarier of rocks on one side, and an interminable expanse of water on the other, a sudden storm upon the lake would as inevitably insure destruction of the passenger in his frail canoe, as if he were on the brink of the cataract of Niagara. The rock itself is a sandstone, which is disentegrated by the continual action of the water with compartive facility. There are no broken masses ipon which the eye can rest and find relief. The lake is so deep, that these masses, as they are torn from the precipice, are concealed beneath its waves until they are reduced to sand. The action of the waves has undermined every projecting point; and there the immense precipice rests upon arches, and the foundation is intersected with caverns in every direction.

When we passed this immense fabric of nature, the wind was still, and the lake was calm. But even the slightest motion of the waves, which, in the most profound calm; ngitates these internal seas, swept through the deep caverns with the noise of distant thunder, and died away upon the ear as it rolled forward in the dark recesses, inaccessible to human observation. No sound more melancholy or more awful ever vibrated upon human nerves. It has left an impression which neither time nor distance can ever ef-Resting in a frail bark cance upon face. the limped waters of the lake, we seemed almost suspended in air, so pellucid is the element upon which we floated. In gazing upon the towering battlements which impended over us, and from which the smallest fragment would have destroyed us, we felt, intensely, our own insignificance. No situation can be imagined more appalling to the man. We appeared like a speck upon the or more humbling to the pride of face of creation. Our whole party, Indians and voyagers, and soldiers, officers, and servcontemplated in mute astonishment that awful display of creative power, at whose base we hung; and no sound broke upon the car to interrupt the ceaseless rear-ing of the waters.—No splendid cathedral, temple built with human hands, no pomp of worship could ever impress the spectator with such humility, and so strong a convic-tion of the immense distance between him and the Almighty Architect.

A lady applying to Reynolds, the philanthropist, on behalf of an orphan-after he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop, (said the good man) thou art mistaken; we do not thank the clouds for the rain—teach him to look higher and thank Him who giveth both the clouds and the rain. 22 at

Mr. Imlach, late minister of the Muirhouse, near Dundee, was remarkable for his absence of mind. In his prayer one day he said, "O, Lord! bless all ranks and de grees of persons, from the king on the dunghill to the beggar on the throne."—Then recollecting himself, he added, "I mean from the beggar on the throne to the king on the Sentinel and Star. | dunghill!"

-how strong must have been their praise to him who had delivered them! And what preference of good," has been found by the Society might not adjudge him altoget archedox a very convenient and satisfactory an "unprofitable servant," and withold its be called public evils. Same paragraph,

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, SEPT, 20,1833.

LOVE AND CHARITY.

In the 'August No. of the "Christian Preacher," we published an excellent Sermon contributed by Brother John G. Adams, on 1 Cor. xiii: 8. in which the talented and estimable author defined charity as being nothing more or less than Love. This definition was according to the authority of the most popular critics and expositors of the day; still, having some doubts as to its literal accuracy, we were tempted-certainly with no improper motives or intentions of disrespect to the author of the Sermon,-to copy, in a note, a very radical explanation of the difference between the two words as given by Jared Sparks in his controversy with Dr. Miller. The propriety of our quotation having been questioned by Br. Brimblecom, we feel called upon to defend our view of the subject.

The only argument which we find in Br. B.'s article, or which we have seen any where else, to show that Charity is exactly synonymous with love, is that "the original word translated charity is identically the same which is translated love; the word is agape." We knew this very well indeed; and the fact was fully before our 'mind's eye,' when we excepted to the definition .- Agape is sometimes translated love, and sometimes charity; but it does ne therefore follow that in every case they mean precisely the same. The rule is well understood, that "the force of words depends upon their sense, and not on their sound;" and that the sense of words is frequently to be decided by the connexion in which they are found. There are many words in the New Testament, to which a variety of distinct classes of significations is assigned by the best critics. Nothing can be more familiar to preachers than this fact. Schleusner has given six distinct significations to the Greek word Agape. "How any man of learning and discrimination" could have overlooked, or been ignorant of the fact, that the same word oftentimes has several distinct significations, "we know not."

That agape means the general principle of love, when spoken of as being exercised by God towards his creatures, or when their duty of loving him in return is expressed, we know very well; but we know also that it is used in other places in a sense modified to suit other and different circumstances. In Thes. i: 3. Paul commends the brethren's 'labor of love" (Greek agapes, Vulgate, charitatis,) in a way to show that by love he meant their kind offices in relieving to his wants and ministering to his comforts. In Heb. vi: 10, the same apostle uses the word in a similar sense, to signify "that ye have ministered to the saints, and do minister,"-From these examples it will be seen that agape sometimes signifies alms giving, or the conferring of benefits.

There is a third meaning of the word which, says Sparks, is by far the most frequent in the New Testament. In cases of this kind it signifies not simply what Dr. Cogan calls 'an invariable preference of Good,' nor yet merely alms-giving or the conferring of benefits, but that disposition which evinces itself in a spirit of indulgence and forbearance towards mankind, in view of their errors, follies and faults. "This is the Charity which the Apostle says is greater than Faith or Hope, and which is so beautifully described in the 13th Chap. of 1 Corinthians."

We do not mean, that either of these definitions excludes the idea of Love; and wish not to be understood as saying that Br. Adams was wrong in giving the general principle, but rather as affirming that a more critical attention to the subject would haveled him to consider the virtue of Charity as the last named modification of the general principle. No Universalist doubts but that all the moral attributes of the Divine Being, such as his goodness, justice, mercy and wisdom, are so many modifications of his Love; still few, we suspect, would therefore claim that each of these was exactly synomymous with love. The same may be said of Charity, sympathy, compassion, tenderness, &c. They are all modifications of the general principle of love; yet they are not the general principle itself.

Charity, in the sense in which it is used by Paul in 1 Cor. xiii. we believe is a modification of Love; but it is such a modification as always presupposes frailty, faults, wants and sufferings in those towards whom it is exercised. Love however, in the abstract principle, can be exercised towards men on account of those faults, &c. It is a princieiple; Charity, a virtue.

There is one circumstance which seems to us to make this distinction of more practical importance than is generally supposed. The defining of agape, to be the general principle of love, merely; or "an invariable preference of good," has been found by the orthodox a very convenient and satisfactory

apology for their want of what we commonly call charity, in their treatment of other christians. Such a virtue, they find no where enjoined in the Bible; and let the idea of Br. B. prevail, and we doubt whether the exercise of such a virtue could be enjoined by any one. In reply to the charge that the orthodox evinced no charity for other sects, Dr. Miller vindicates his church as follows: "There is a belief that charity consists in entertaining a favorable opinion of others, however widely they may differ from us on the most essential points; in supposing, that they have inquired after truth as candidly as we have done; and in taking for granted, that there is as much reason to hope they will finally be accepted of God, as that we ourselves shall be accepted." Against such a doctrine, a doctrine which he says "ought to receive no countenance," he opposes the following argument, to which we expect Br. B. will feel himself obliged to subscribe: "The word charity, as used in Scripture, is equivalent to the word love. To exercise charity towards another, in the language of the Bible, is to love him. I may, therefore, exercise the most perfect charity towards one, whose principles I reprobate, and whose conduct I abhor, and ought to abhor." Upon this Sparks proceeds to show that nothing in man can come within our notice but "his principles and his conduct," these constituting the whole moral man; and if we are not permitted to be charitable towards others, but are allowed to abbor and rebrobate the whole moral man whilst, at the same time, we are obeying all the Bible enjoins when it requires us to love him, it is not difficult to perceive that before such a doctrine all the ties of social honor and happiness are broken up and destroyed.

Mr. S. therefore, proceeds to combat, as we think he does successfully, Dr. M.'s definition of Charity as being synonymous with love, to the intent that some ground may be found for the exercise of that charity which the orthodox disclaim, and without which, we believe, "we are nothing."

It is a question worthy of serious consideration, whether the Bible requires us to love, or whether it is possible for us to love, what is not lovely. True, we are required to love our enemies, in whom we are not able to see any thing lovely; but we strongly suspect that in this case the word love should be used in its third sense, to mean that we should exercise charity towards them. "Love can be excited only towards what is good; charity can never be extended to positive excellence," but always presupposes frailty and faults in those towards whom it should be exercised. We must love God, but there is no room for our exercising charity towards Him. Were there no sin or error in the world, there would be no place for charity, though there would be every place for love.

We maintain, therefore, that there is a difference between Charity and Love; and that agape must not be so construed as to exclude the former from the list of christian virtues.

There are many other words similar cirumstanced. Take the word righteousness for instance. In Greek the word signifies justice, and is usually so rendered; but every one knows, notwithstanding that to "fulfil all righteousness," requires something beyond simply being just. A righteous man is one who not only renders to every one his just due; but who practices also the several virtues of piety and morality. As we said before, a vast many words in the New-Testament signify something more particular than the general principle, the radical and primitive meaning. They have several modifications; and should be used and applied accordingly. When therefore, we hear it argued that Charity means precisely the same as love, because agape is translated by both words, we are not convinced that they are necessarily synonymous.

THE CONVERT. Much as we expected. The convert from Universalism in Clinton, whose case has been officially noticed in the Report of the Orthodox Conference and published to the world is something very extraordinary, we are informed is a youth, in his minority, who never heard a Universalist preach, read a Universalist book, or knew any thing of the doctrine. When attacked by the Calvanistic preacher of the place and warned to 'get religion,' he used sometimes, for the sake of hearing himself talk, (as he has since confessed,) to vindicate Universalism, and for this reason the preacher, by whose agency no doubt, the case was reported to the public, supposed he was a Universalist. He has admitted that he knew no more of Universalism than a child. His family generally are Methodists and he generally attended the Methodist meetings, where, no doubt he would get a very true account of Universalism to renounce. Our informant suggests that such a small case would never have found its way before the public, if the orthodox preacher in the place, had not thought it necessary to report something as the fruits of his labor, in order that the Missionary Society might not adjudge him altogether an "unprofitable servant," and withold its

funds. "He has been in the place about five years, and his church has diminished rather than increased; and some of them have turned Universalists."

BOWDOIN COLLEGE.

The Mirror says, "President Allen has evidently a strong hold on the affections of the Students." This remark is in entire keeping with a multitude of others which are almost weekly published in the Mirror, the design of which evidently is to make it appear in the face of facts, that Dr. A. is a very popular man. We have seen such tricks in the partizan newspapers of the day; but they are altogether unbecoming a professedly religious print. The Mirror is constrained, indeed, to make a trifling exception to the above remark, but it does it by a direct insult, not to say a threat, to those who refuse the discipline which is at work to silence the opinions of students on the subject. "The exceptions to this remark will probably comprise but very few, who have not either felt, or do not now dread, the effects of a salutary and impartial discipline." The idea, here, is that none but those who have been punished or dread being whipped, refuse to unite in saying that Dr. A. is remarkably popular. If the students implicated in this remark do not show some spirit of resentment under such abuse, they deserve all the "discipline" which Dr. A. can iffict to bring them into the mea-

They have news in New York. It was lately asserted by Rev. Mr. Davis, Pastor of the Congregationalist Church in Marshill, N. Y. in the course of a funeral Sermon, that the Rev. Hosea Ballou of Boston died a drunkard. It so happens that Mr. B. yet lives and preaches to his Society in Boston; and it is equally true that a greater example of strict temperance is not known in that city. What shall we hear next?

REMOVAL

Br. G. W. Montgomery has removed from Buffalo to Auburn, N. Y. Br. M. originated in Portland, Me. and was a student under Br. Reese. His talents and usefulness are spoken highly of.

CAMP MEETING. The Methodists, we understand, hadla camp meeting last week in Windsor. We think that the Avery affair should have taught the more discreet Methodists to abandon the camp meeting business altogether. Doubtless there are always Averys enough present. In sober truth, we do not think a greater source of wickedness and mischief of the most revolting character does not exist, than these camp meetings.

SOCIETY MEETING.

The Universalist Society in Augusta will meet at Dillingham's Hotel on Friday (this day) at 6 o'clock P. M. As business of importance is to be acted upon, it is desirable that members generally attend punctually.

NEW SOCIETY.

A Society of Universalists has been organized in Charleston, Vt.

KENNEBEC ASSOCIATION.

The meeting of the Kennebec Association in Anson last week was an interesting one. In consequence of the rain storm on Tuesday, we were prevented from reaching Anson before Wednesday evening, and the same cause doubtless prevented several other clergymen from going altogether. As it was, however, a fair number of ministers and delegates were present. Among the former we were gratified to meet with Rev. Thomas Beede the Unitarian clergyman of Farmington, who united in the public services. The brethren in A. received us with much hospitality, and all the business of the Council was transacted with the utmost harmony. For a more particular account, we refer to the Minutes in to-day's paper.

NEW PUBLICATION.
We have received an 18 mo pamphlet of 36 pages from the Christian Messenger office, N. Y. entitled, "The Beauties of Arminio Calvinism, or The Story of Deacon Caleb Comfort. To which is added The Vision of Deacon Peter Pious. Sic transit gloria-Calvinism." Our readers have already seen most of the matter of this Tract, in our paper, under the title of Five Chapters on Partialism. The Author is Br. Ev. A. C. Thomas-that goodly man who always writes goodly things. The Tract is worth possessing, and will prove a fine thing for gratuitous circulation.

ERRATA.

The Editor being absent at the Association last week when the paper went to press, the printers made several mistakes in putting his copy in type, which were not noticed or corrected from the proof sheets. Some of the most important were the following. First column inside, second paragraph, for "promotion" read promotive of devotion .-Sixth paragraph, same column, for "thy" (blessings) are, too, what may be called public evils-read there are, too, what may be called public evils. Same paragraph,

for "natural and public sins," read national and public sins. Second column, article "Slavery," third paragraph, for carry the South and the North, read array the South and the North. Third column, article "Hope," first line, for Hope in general is the "medium of the soul, read Hope in general is the medicine of the soul. Fourth line, for, amidst the most principal reverses; read, amidst the most painful reverses. In Br. Steven's Circular Letter, for mululate our joy; read, mutilate our joy.

EXPOSITOR AND REVIEW. The Sept. No. of the Expositer and Uni-

salist Review came to hand early last week, containing the following articles. The Truth of God illustrated by its associations in the Scriptures-by C. F. LeFevre. Jerusalem, and the Places adjacent-by H. Ballou, 2d. The Scripture doctrine in relation to Judgment, by S. Cobb. Christianity, the Bread of Life-by H. Ballou, 2d. Old Testament doctrine, of Atonement, - by S. R. Smith. Original Sin,-by H. Ballou, 2d. The Mother's wail (Poetry,) by S. F. Streeter. It is unnecessary for us to add, that the contents of this No. fully sustain the high character of the publication. The subscriber to the Expositor will soon find himself in possession of the very cream of a theological library.

MINUTES OF THE PROCEEDINGS OF the Kennebec Association of Universalists --- 1833.

The Ministers and Delegates constituting the Council of the Kennebec Association of Universalists, met at the Hall of D. Bronson, Esq. in Anson Village on Wednesday morning, Sept. 11, and organized by appoint-

Br. GEORGE P. LEONARD, Moderator.

Br. A. W. TRUE, Clerk.
On motion of Br. Burr of Mercer, Voted, That the Clerk be a Committee to receive the credentials of Delegates and report the names of brethren duly returned as such .-The Committee accordingly attended to this duty and reported the following names:
William Metcalf,
Martin Burr,
Mercer.

John L. Gilman. John Bean, Nath'l M. Billings, Chesterville. Simeon Knapp, William Witham, New Portland. Daniel B. Jones, Ebenezer Ames, Freeman. M. H. Whitney, John Butterfield, Jona. Currier, Win. S. Thomas, New Sharon. Jona. Russ, Eben'r Blacksten, Andrew McFadden, Embden. Benjamin Young, John Carver, Leeds. John Kidder, Norridgewock. Samuel Eastman, Strong. Luther Kidder, Concord. Joseph Barrett, Canaan. uel Eames, Wilton. Joel Fletcher, Anson. Moses Butterfield, Farmington.

Voted, That Brs. R. Collins, S. Knapp and J. Bean be a Committee to arrange the public services during the session. After prayer by Br. E. B. Averill, voted

to adjourn, to 4 o'clock, P. M. Met according to adjournment, and Voted, That Brs. S. Knapp, S. Eistman, and J. Bean, be a Committee on Fellowship

and Discipline.

Voted, That Brs. M. Burr, J. Carver, J. Butterfield, J. Adams and S. Knapp be a Committee to nominate Delegates to represent this Association in the next meeting of the Maine Convention. | Subsequently this Committee reported the following list, which

was accepted. Daniel Booker, Bowdoinham, Delegate. John Elliott, Bath, Supernumerary. J. P. Dillingham, Augusta, Del. Elisha Hallett, Jr. do. Sup. Alpheus Lyon, Waterville, Del. Nathan Sawtell, Sidney, Sup. Maj. J. Carver, Leeds, Del. Dr. A. Pierce, Greene, Sup. John Bean, Chesterville, Del. Tappan Eaton, Wilton, Sup. James Adams, Embden, Det. Stephen Parlin, Concord, Sup. Moses Butterfield, Farmington, Del. Jacob Nelson, Winthrop, Sup. Asa W. True, Norridgewock, Del. Nathaniel Rice, Mt. Vernon, Sup. Daniel B. Jones, New Portland, Del. Ebenezer Ames, Freeman, Sup. Adjourned till Thursday A. M. at 7 1-2

Thursday Morning. The Council re-assembled, and Br. Leon ard wishing to be excused from further service as Moderator was excused, and Br. John Butterfield of New Sharon appointed in his stead.

Voted, That the fellowship of this Association be extended to the First Universalist Society in Augusta.

Voted, That the fellowship of this Association be extended to the First Universalist Society in Gardiner. Chose, Br. Asn W. True of Norridge-

wock, Standing Clerk. [Br. Fletcher will please forward him the book of Records.] Voted, That Br. W. A. Drew be requeted to publish the Constitution of this Association in the Christian Intelligencer.

Voted, That Br. W. A. Drew be a Com mittee to designate the time and place of the next meeting of this Association, and give

Adjourned till after the afternoon exer

Met according to adjournment. Voted, That the Clerk be requested to forward the proceedings of this meeting to be published in the Christian Intelligencer, and that Br. Drew be requested to accom

pany the same by a Circular Letter.

Voted, That the thanks of this Council be presented to the people of Anson Village. for their kindness and attention in providing for the comfort and entertainment of the Association during its session. Adjourned, sine die.

Ministers Present.

James Hall, Anson; Thomas Bedee, Farmington; Calvin Gardiner, Waterville; William A. Drew, Augusta; George P. Leonard, Milburn; David T. Stevens, Sum-ner; Elihu B. Averill, Orland; Joef Miller,

Dixmont. Order of Public Exercises.

Wednesday A. M.
Reading of the Scriptures, Br. C. Gard-

Introductory Prayer, Br. C. Gardiner, Sermon, Br. G. P. Leonard, Text, St. John xviii: 98. Concluding Prayer, Br. E. B. Averill.

Afternoon. Prayer, by Br. J. Miller. Sermon by Br. C. Gardiner, Text, 1 Pet Prayer, by Br. D. T. Stevens.

Prayer, by Br. G. P. Leonard. Sermon by Br. J. Miller, Text, Luke xiii, Prayer, by Br. E. B. Averill.

Prayer by Br. Wm. A. Drew.
Sermon by Br. C. Gardiner, Text, Jude 3.
Prayer by Br. G. P. Leonard. Prayer by Rev. Thomas Bedee. Sermon by Br. W. A. Drew, Text, Tim.

Address by the same. Concluding prayer by Br. James Hall.

Circular Letter.

Fo will the brethren, the Kennebec Associa tion of Universalists sendeth christian salutations.

BRETHREN, "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" yea, verily, we him prefer to come in the latter way; though the neglect of some societies might seem to de serve a gentle administration of the first-Considering the inclement state of the weather on the day of journeying to the Association, it is manifest that those societies an ministering brethren at a distance ought to be excused for their non-attendance; still was thought that all Societies might have been represented by letter at least, furnishing the statistical information the desire for which was seasonably and urgently noticed, As it was, however, there was a worthy number present notwithstanding the weather and the place of meeting was quite at one extreme of the teritory of the Association. The brethren and friends received in with every demonstration of christian kindness and social courtesy; and in return we endeavored to spread before them the spiritual food of the Gospel of peace and salvasmall; but was transacted with a gratifying harmony and in the spirit of brotherly love.

The public exercises were generally acceptable; the singing good, and the congressions as large as the Meeting house could conveniently accommodate. In view of all the facts brought together by ministers and delegates, we had reason to thank God an take courage. All those creeds which limit the Holy One of Israel are falling by piecemeal, and must ultimately be lost in the ver whirlwind which they have produced. Ma ny are coming out openly to the acknowledgment of the Truth; and all sects are borrosing the improvements and availing themsel of discoveries of Universalists, whereby the creeds are silently receding from open view or are undergoing an unconfessed charge favor of liberal sentiments. Reformation at work in all limitarian churches, and yet produce an overturn with as little of a explosion of any one time as possible.

But amidst all these encouragement

brethren, we have a solemn and an imper ous duty to perform, from a faithful attent to which we must not be excused. Our vine Master has required us to be fuith to his holy cause; and an Apostle has et pressly enjoined it upon us, carnestly to co tend for the faith. This we must do in set son and out of seeson; not only pulling dom error but building the glorious temple Truth on its ruins. The enemy of soul he who lays in wait to deceive the sim and to bring them into spiritual bondage never sleeps but with one eye open; his forts are crafty, subtle and incessant. condition of liberty is eternal vigilance Now that the sun is up, and the light of trul shines upon our world, it is high time for to awake out of sleep and resolve to p shoulder to shoulder and persevere wi fresh zeal to the entire accomplishment our object. To this end let us concert we directed gospel means of united co-open tion; let us keep our lamps trimmed s burning; let our light so shine that other shall be enlightened by it; and above let us cultivate the fruits of the spirits evince to the world all the salutary tend cies of our faith, which works by love at purifies the heart. The last defence while ve can make against the attacks of the versary, is a good life; the best weapo can wield for the destruction of error every evil work, is the word of God. T therefore, the shield of faith at helmet of salvation, and armed with sword of the spirit, let us go forth unde captain of our Salvation vindicating cause and yielding ourselves obedient jects of his spiritual authority WILLIAM A. DREW, Per Orde

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

FANATICAL PREACHING. I have oftentimes seriously thought the there was not so much difference between the language of many preachers in the pit, and the vain and idle conversation the world's people, as they are called by a professors of Christianity, as many image And if I should be allowed to make a continuous t parison between the two classes, I shows ay that the latter class were more decomin their conversation, than the former stin their sermons. In fine, were the still a proper still a prope vile among us to make such expressions. In fine, were the vile among us to make such expressions. I have heard preachers use, their language would be called blasphemy in the sight heaven. But by some strange idea which people have got riveted into their ministry will receive that from their minister who would not have constructed in the sound part has some constructions. they would not hear from any other south I have attended meetings in by-past yes where I have heard the professed mail where I have heard the professed mi God pour out the most awful judgment on the non elect portion of his congregation that the imagination of man could invest I have heard him make use of such language.

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recollect of attending a meeting some I recollect of attending a meeting some ars since, which I thought was a fair spec-ner of fanatical preaching. The minister as highly celebrated for his wildfire; and as highly celebrated for his wildfire; and insidered by the old men and matrons as a cospel preacher, and by the young men and aidens as a very great. The words his text were; "Ye set, s, ye generation of hell." This was a fruitful theme this wild fancy to dwell upon; and I make if over there were blasphemics and this wild fancy to dwell upon; and I ought, if ever there were blasphemies spond by any person, he was the man. His lect appeared to be, to work upon the ars and credulity of his congregation, by scribing the situation of the sinner in an arriver lide in the most horrid condition. world, in the most horrid condition, her world, in the most norrid condition, at the fly-blown brains of fanaticism could njure up. While he was thus going on his ranting mood, dealing in fire and brimone by the wholesale, and painting hell ith the horrors of faney,—to my utmost asnishment; I saw the old white-headed embers of the church, retiring as if they ere charmed by some heavenly anthem, ere charmed by some heavenly anthem, id with open mouths appearing to swallow ery word that was spoken with as much lish, as though it were some divine coral to their pious bosoms. When the meeting was over a number of the pious old woen collected near the door of the meetingise, where I heard one of them say to the hers—" what an excellent sermon we have d this afternoon.—There, if ever I heard gospel preached, I have heard to-day. onder what the Universalists would say that?" I thought that I could have easily d the old lady what not only the Univerlists, but every other person of common se, free from bigotry would have said of ch preaching. They would have called it thing else than the preaching of the gos-

While I am writing upon this subject, I ould beg the indulgence of the reader, while relate a few more such instances of fanatipreaching.

ot many months since, a minister who is ell known for his cant phrases, preached in e town of T. Speaking of the sinner and e earnest desire the Lord had for his salion, he expressed himself in the followhat the sinner is like when the spirit of the ord is striving with him. He is like a bear ursued by a catamount. When the bear nds himself closely pursued by his enemy will endeavor in every way possible to es-ipe. But when he finds that all his exerons are vain, he will at length submit to his ite, and suffer himself to be torn to pieces y his voracious enemy. So it is with the nner. He will try to turn a deaf ear to be calls of God, and endeavor to escape om his warnings; but when he finds he will then submit.

That this comparison did perfectly agree ith the ideas which he entertained of the haracter of his God, I will not pretend to eny. But I think it would have made the binister himself recoil, if he had seriously ought of the character which he had asibed to his Heavenly Father. To hear a rolessed preacher of the gospel compare all-merciful Creator of heaven and earth some ferocious animal of the forest, is trushocking to the feelings of humanity. But to not know as the above can be any more rolling to the ear of reason than the fol-

The Rev. Mr. B. once preached in the wn of S. where he entertained his hearers ith the following wonderful experience. "It shout seventeen years since I came to the ull determination to serve the Lord; and if ou will go with me to Vermont, I will how you the very spot where I came to this etermination. "Twas one morning very arly as I was at work in the field. When ne into the house at breakfust time. I id not set down at the table with the rest of family; but stood up before the fire. not coming to eat your breakfast?' I de answer, 'no father, I am determined serve the Lord.' This was the substance his experience. What effect it had upon is congregation I will leave for the reader judge, by the following expression that After relating this wonderul experience, and expressing his determin-tion "to press forward," he said, "Some ay that they will go the whole hog for Jackon, and some the whole hog for Adams, but am determined to go the whole hog for Jeus Christ "

Here kind reader, pause—and reflect for a noment. Can such be called preaching the ospel? What would we think of a man, ere he to make such an expression upon ny other subject save that of religion ? ould call him profane in the extreme. But hen we hear a minister—a man who prosses to be a teacher of godliness, make use such language, truly I think we can call little short of blasphemy. Then had we ot ought to let reason guide us and under tanding direct us in judging of what we hear om the pulpit? Yes verily; for many a seless skull is to be found under a broadm'd hat, and many a worthless form dressout in the parson's gown.

XENOPHON.

[For the Christian Intelligencer.] AN EXTRACT.

What did the apostle Paul consider ev ence upon which to build his hopes of the surrection? He founded his belief, not on any analogical reason, or, any indica-ns in nature, but upon the fact that Jesus hrist had risen. He was the first fruits of em that slept. He rose to convince all his lowers, that the grave was not an effectu-barrier, beyond which their hopes could t travel-to give us the assurance of the atire safety of all who descended into the rave—that it was not their final home, but hat they should be raised therefrom in God's vn appointed time.

The apostle seems to have regarded the surrection as a fundamental principle of hristianity-a point without which it was orthless. So positive was he of this, and so of the fact that Christ had risen, that he eclares " if there be no resurrection of the and, then is not Christ risen; and if Christ not risen, then is our preaching vain, and our faith is also vain. Then they also which the state of th ch are fallen asleep in Christ are perish Hence it will be seen that the resur tion of the dead is predicated entirely upthe fact that Christ had risen.

We may search the world from one end the other, collect all its phenomena to-ether, and where shall we find any thing to leave Boston for Portland about the middle of the week.

New Orleans, Aug. 24.—Extract of a lether had left the house but a few minutes presented in properties of the kind o to the other, collect all its phenomena to-gether, and where shall we find any thing to answer the important question,—" If a man die, shall he live again?" The wisest men that the heathen world ever produced, found themselves unable to afford a satisfactory answer to this question. One of the heathen poets, after observing that herbs and plants, although they seem to die, revive again, says,

"But we, or great, or wise, or brave, Once dead and silent in the grave, Sen-cless remain; one rest we keep, One long, eternal, unawakened sleep."

These persons without the bible, could discover nothing in all the volume of pature rich as it is in instruction, to teach them that man, if he died, should live again. From all that they could see, like some modern self-stiled philosophers, who spurn the volume of inspiration, they came to the dreary, soul-chilling conclusion, that he could live no more forever, after he was once dead and laid in the silent tomb. But we, with the bible in our hands, assured as we are of a future life, may discover things which may be regarded as emblematical of a resurrection ;-but remove the knowledge we have received upon this subject from the Bible, and in my humble opinion, we should never dream of a future life either of happiness or misery. What can we discover about man or in his death that would lead us even to suspect he would live again. Surely nothing. We can discover no little root or fibre, which we should be able to demonstrate contained a principle of vitality, that would again germinate. No. But as far as we are able to discover, all is forever shut up in silence, and darkness, and death, when he is laid in the grave. But with the bright pages of revealed religion open before us, beholding the heaventy Issue hursting the heaventy. ing the heavenly Jesus bursting the barriers of the tomb, and ascending to heaven, we have a strong, and lively, and truimphant hope of a future life. * * * * It is what every reasonable man must most ar-dently desire to live again after the conclusion of the present state of existence; and possessing the evidence that we do of the possibility of the transpiration of such an event, by being assured that our man has arisen, how can we doubt? The apostles believed; yea man; they declared that they knew such an event had occurred, because they were eye-witnesses of it, and no terrors could make them retract the statement. They were ready, and did sacrifice their lives in attestation of the sincerity or their declaration, that Jesus had risen from the dead. What more than this, can any man do to convince his fellow-men of his sincerity? surely the most fastidious skeptick could ask no more, than is afforded to satisfy us that the apostles were sincere in their pretensions. So that we have all the evidence that human testimony can afford of the resurrection of Christ, and the word of the living God to convince us, that he is but the first-fruits of them that slept,-raised to assure all who come to the knowledge of the truth, that the whole family of man, should at last be safe ly gathered from the silent mansions of the dead, and brought to life, never more to die. D. F.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPT.20, 1833

At the second trial on Monday last for the choice of Representative in the State Legislature for this town, A. S. Chadwick, Esq. the National Republican candidate, was

LAUNCH. A superior Ship of 350 tons was launched from the yard of Peter Grant, Esq. at Bowman's Point, on Monday last. She is named "BLACK HAWK" in honor of the noted Indian Chief and distinguished tourist of that name.

Three more ships are nearly ready to be launched near this village. They are all of the most approved models and superior workmanship.

SHIP BUILDING AT MEDFORD.—The Mercantile Journal has some facts in relation to this business which may interest our read-The timber employed was formerly ers. obtained in abundance from that and the neighboring towns; but latterly this supply has been nearly exhausted, and recourse has been had to the forests more distant from the coast, whence it is brought in rafts down the canal. The vessels built here are all of superior quality, and always hold the first rank in the market. The first vessel lannch-Magoup, Esq. in the year 1803. The first ship was launched July 20th, of the following year, and called the "Medford." Since that period the number has been continually increasing, with the increase of commerce varying somewhat in particular years according to the demand. The whole number of vessels built at Medford since 1803, is about two hundred, one half of which were first rate ships. The remainder were brigs and schooners. During the past three years, the number of vessels built has been much greater than for the same space of time at any former period. There are now five yards in operation, presenting a scene of stirring industry highly gratifying to all who take an interest in the prosperity of this branch of domestic manufacturers." One gentleman Mr. Magoun, (the same mentioned above as having built the first vessel) builds under cover of a ship-house sufficiently large to contain two ships, which is generally full-one being no sooner launched than another is commenced .- Boston Gazette.

John Quincy Adams has been nominated by the anti-masons in Massachusetts for Governor. The ballot in the State Convention held in Boston on Thursday was as fol-lows, John Quincy Adams 219, Henry Shaw 63, John Bailey S, Samuel Lathrop 3.

Mr. Joseph Frothingham, whose singular story is fresh in the memory of the reader, returned to his friends in Salem, in good health, last week.

The Newburyport Herald says there are three first rate ships now fitting out at that port for whaleman, one bound round Cape Horn and two destined for Brazil Banks.

The Steamer MacDonough.—A letter from Accident. Edward Jones, son of widow Captain Howard states that this boat will be Jones, five years of age, was instantly kill-

middle of the week.

New Orleans, Aug. 24.—Extract of a letler. "I have only time to inform that this
has been quite a day of duelling. Chas. M.
Conrad killed J. W. Hunt; Mc Caleb wounded Leigh, son of B. W. Leigh, in the arm
and body; and A Bosque and Margny had
a set to with swords; both pretty badly hurt.
Conrad and Mc Caleb came off without a
wound. Dr. Hunt, from Charleston, was a
second of Hunt, from Lexington, at 70 clock,
and the second of Mc Caleb at 11 o'clock.

Nor so Fast —The Boston Tea Parks.

Not so Fast.—The Boston Tea Party.— The Oswego, N. Y. Republican says that Geo. R. T.Hews is now living in that county who was born in Boston in 1734, that he is supposed to be the last survivor of the lit-tle band of patriots who drowned the tea in Boston harbor 60 years ago.' Not so fast, Mr. New Yorker,—we have one man as far down east as Belfast, Maine, who helped to do that little chore. His name is Mr. John Cockran.—He lives about a mile and a half from this village, and we see him riding down our streets daily. He can mount his horse is the level and reaches the second of th in the level road nearly as nimble as any of our young men. Mr. Cockran was born in Boston, and we will bet upon his head to out jump, out run, out ride, and out live the New York Tea man. Belfast Journal.

Yankee. versus Yankee or how to collect a debt.—A few days since a Connecticut cap-tain came into this port with a small vessel load of apples. While he was retailing them out, there came down to the vessel among other customers, a hawk-eyed open mouthed jockey, with an old spare-rib horse and a rickety wagon, and after enquiring the price, he agreed to take twenty bushels. Ten bushels were measured up and put into his wagon, when he said he would go up to his store and carry them, and come back for the

remainder.
The Captain waited in vain for the purchaser to return, and at last began to suspect that he had been jewed. Three or four days passed away, and upon enquiry he found it was undoubtedly a bad debt, a hopeless case. At last the Captain was informed that his customer was at the market stand, in Fore street, with a wagon load of meat and vegetables. A Connecticut yankee is not slow for an adventure; so he rigged out his mate in his best suit and sent him up to make a purchase. The mate fell in with the market man and began to barter him for meat and vegetables. Well, Captain, they are first chop, and you shall have them cheap. At length the price was agreed upon for a cou-ple of quarters of yeal, a couple bushels of potatoes, and a few cabbages. And now Captain, where will you have them? O just drive down the wharf by the side of my vessel. So down they went and the articles were delivered and safely placed on board the vessel, when the Connecticut Captain poked his head up out of the cabin, and politely told his old customer that he would give him credit for these articles on the apple score. Jonathan after looking unutterable things awhile, wheeled about and marched off, muttering that if there were any law in the land he'd see if he could'nt collect it. Port. Cour.

A Cheese within a Cheese .- A wheel within a wheel is sometimes a very good thing; but we would rather be excused from a cheese within a cheese, unless the inside one should be nearly as good as the outside. And as some of our fellow citizens may also be of the same opinion with us in this matter, we would just give them a friendly caution in buying cheeses to examine a little and see that they do not buy a pig in a poke. Two persons in this city have within a few days been but by a vender of cheese from the country. After taking their purchases home and examining them, they found an outside shell about three quarters of an inch thick which would pass for a pretty decent sort of cheese; then they came to another shell which contained a cheese evidently made to SELL, filled up with sour skim milk and bonny-clap-It is believed both these cheeses were purchased of the same individual, and it may prove a dear trade to him yet. ibid.

FROST .- There was a heavy frost on Friday evening in the towns in the neighborhood of Boston. The keenness of the nir, indeed, for the past week has given us strong assurance of the departure of summer, and that the year has fallen "into the sere and yellow leaf." Cloaks and surtous begin to make their appearance, and the shabby man may now rejoice that he has an opof hiding the imperfections of his coat and unmentionables beneath a covering of camlet or of petersham. Straw hats are evidently looked on with distrust; and, in fine, we are strongly suspicious that if it is not autumn, it is no longer summer.

Boston Eve. Gaz.

Weavers look to this! Roxanna Love. wove, in the Williamsville Factory, Killingly Conn. in the month of June last, on three looms three weeks in succession, 806 yards per week, making in the whole, 2518 yards of 27 inch Sheetings, averaging to each loom per day, 44 73-105 yards; yarn No. 13. She also wove in one week, on six looms, commencing August 19th, to Saturday the 24th, inclusive, 1575 yards same kind of cloth as above named, averaging 43 3-4 yards to each loom per day; for which she received six mills per yard—\$9 45 cents for one week. A late Paris paper has the following state-

"On Saturday, a marriage was performed at one of the churches of Paris, and the bride and bridegroom were entering the carriage to return, when a young woman came

from among the spectators, and without saying a word, deposited an infant in the Coach,

and then vanished." One pound of cotton, says Mr. Gordon, in his lectures at the London Literary and Scientific Institution, which formerly only be spun into a thread of one hundred and eighty yards long, can now, by the ap-plication of steam, produce a thread of one hundred and sixty-seven miles in length.

Mr. Durant, the geronaut, was in Philadelphia on Tuesday, endeavoring to make arrangements for an ascension from that We learn that he intends to visit Boston in a week or two.

Widigans, a tailor, of Europe, has invented a dress, consisting of cravat, waistcoat, pantaloons, coat and gaiters, all in one piece, and not requiring a minute to put

which has happened within a month.

Revenue of Boston .- The amount of rev enue that accrued, the last month, was \$571, 000. Last year the amount for August, was \$295,000. The number of foreign arrivals during the month was 126.

Holl's Hotel .- Some idea of the extent of business done at this establishment may be formed from the fact, that in the month of August there were in the whole seventeen hundred and ninety five persons ac-commodated with board and lodging, as is ascertained by a reference to the register of arrivals and departures kept at the bar.

INFORMATION WANTED. OF A MOST SINGULAR AND EXTRAORDINARY

CIRCUMSTANCE.

It was sometime in the month of September, in the year of our Lord 1800, when a young female personage of respectable appearance, who spoke the English language, came to the residence of Mr. N. in the interior of Pennsylvania, (about 50 miles in . northwesterly direction of the city of Phila-delphia) with a child six months old; well proportioned, dark eyes and dark hair, fair complexion, and had an umbilical rupture, (which was soon afterwards perfectly ed) which she left together with a package of good children's clothing, a small white fur hat, a five dollar bank note, and a scrap of paper, [npon which she wrote the alleg-ed name of her husband, the child's father,] in care of the family of Mr. N. under pretence of going to A—to see her said husband, who she said was passing that town on that day, and returning again to receive her child before night. Thus she disappeared, and never was seen there from that day to this. From circumstances, however, which occurred, and ascertained shortly after the above date, it is rendered almost certain that she came from, and again returned to Philadelphia.

By the Blessings of Divine Providence,

however, and the special care of those under whose protection the goodness of Almighty God has placed this infant, it has been gracionsly preserved, and fortunately led through the vicissitudes of this life: receivliberal education, and a mechanical profession; arrived at the age of manhood; is now a respectable citizen of this state, and the head of a family of wife and children, all in good health and prosperity—of whom his real ancestors (whatever condition they

may be in) need in no wise be ashamed.
This being a matter of serious consideration with the inquirer, and he having been desirous long since, to ascertain if possible, the facts in relation to his ancestry, he has finally come to the conclusion to adopt this method of most earnestly and respectfully calling on all or any of such, to whom these presents may come, who should in any manner be accquainted with these mysterious [or similar] circumstances, to give him some light on the same, or render it possible for him to obtain a knowledge of such facts that will aid him to a disclosure of his ancestry.

The reasonable design of this public in-

quiry must be obvious to every enlightened and feeling mind, who will for a moment reflect itself into the situation of the inquirer. Names and residence are here reserved in order to avoid surprise with those uninter-

Any information on the above subject addressed to Samuel Inness, Editor of the Easton Pennsylvania Democrat & Argus, will be thankfully received and properly estima-

September 1933.

Pirate Capture! .- By the arrival of the brig Favorite at Salem, we learn that whilst that vessel was lying at Annamaboe, Coast of Africa, July 15th, she was visited by the sailing master of the British brig Curlew, [who d recieved information while lying at St. Thomas, an Island near the Coast, that a vessel answering the description of the pirate who robbed the brig Mexican, of Salem, in Sept last, was lying at Nazareth Bay,] and informed that they had taken possession of said vessel about three weeks previous in one of the rivers, after her crew [with the exception of four Portuguse shipped at St. Thomas] had escaped to the shore with every thing of value- shortly after boarding her with thirty men, she blew up, killing one man and the purser.

Married, In Portland, on the 2d just by Rev. Mr. Beckwith, Mr. William Hayes of North Yarmouth, to Miss Hannah P. Boynton of that city.

Died,
Lost overboard from brig Virginia, while on her pussage from Para to Salem, Mr. Edward H. Tinkham, of Portland.
In Poland, Frances Ellen, daughter of Mr. Joseph

Woodman.
In this town, Josiah Franklin Towle, son of John and Lecta Towle, aged 15 months.
In Waldo, on the 6th inst. Susan McFadden, daughter of Stinson Sewall, of this town, aged 7 years and 10 months.

10 months.

At Jamaica Plain, Roxbury, Joshua Seaver, Esq. Postmaster at that place, aged 54.

In Portland, Capt. Richard Codman, aged 72.

In Concord, N.H. Mr. Enoch Brown, aged 87, one of the six of the same family residing in the same house

hose average ages is 77.

In Barnstead, Capt. George Chesley, aged 51. came to his death, as was concluded from when found, by attempting to ride upon the draft of his wheels, and falling, the wheel passing over his body.

Sheriff's Sale. KENNEBEC 59.

Taken on execution and will be sold at Public Ven due on the twentieth day of October next at ten o the Clock in the foreneous at the tween of Sanuel Hodgsdon in Pittston in said County all the right in Equity which James Norris Jr. or Jeremiah Norris has to redeem a certain tract of land situated in said Pittston and Bounded as follows (to wit) begining on the road at the south line of Obediah Reed's land thence the road at the south line of Obediah Reed's land thence running southerly on said road to the road leading to Kennebec river to Smiths ferry, thence on said road till it strike the said Reed's south line, thence running on said Reed's south line to the first mentioned bounds it being a lot of land formerly owned by Thomas Eldred Esq. and containing about one hundred acres, more or less.

Gardiner Sept. 15, 1833.

Kennebec Boom Corporation. THE annual meeting of the Kennebec Boom Corporation, for the choice of officers and other basiness, will be holden at the Gardiner Hotel on Tuesday Sept. 24th, 1833 at 10 o'clock, A.M. A general attendance is particularly requested.

sept. 24th, 1833 at the operated.

Anne is particularly requested.

P. SHELDON, Secr'y. Gardiner Sept 4th. 1833.

PYEW FALLO GOODS.

ROBERT WILLIAMSON, TAILOR,

GRATEFUL for past favors and desirous of a continuance of the patronage of his customers, begs leave to inform them that be has received from Boston, his Stock of FALL GOODS, selected by himself, and can offer them as CHEAP as any that can be produced, of the same quality. His Stock consists of

BLACK, BLUE, BROWN, OLIVE, INVISI-BLE GREEN, MULBURY & MIX'D

BROADCLOTHS

CASSIMERES;

Real Goat's Hair CAMLETS; Imitation do.; Prize CLOTHS; BOCKINGS; SURGE; GERMAN LION SKIN; DUFFEL; KERSEYS & PETERS-HAMS .- ALSC-A Large and Beautiful Assort-

Vestings,

Among which are VALENCIES, SILKS, & FIGUR-ED VELVETS.

He has also a quantity of FROGS, BRAIDS, & FURS for Collars, Clock TASSELS &c. &c.

5.7 The business is carried on at his old stand near-opposite C. Sagers Hotel, No, 2 Central Row. Gardiner Sept. 20th 1833.

NOTICE.

NOTICE.

THE members of the "Kennebec ShipBuildingCompany" are hereby notified that a meeting of said Company will be he'd at Mrs. Smiths Tavern in Pittston, on Saturday the 5th day of October next at one o'clock afternoon.—A punctual attendance is requested.

ISAAC GRANT,

WM. ERSKINE,

LEMUEL NEAL.

Pittston, Sept. 14th 1833.

Pittston, Sept. 14th 1833.

Sheriff's Sale.

Taken on execution and will be sold at Public Vendue on Saturday the twentieth day of October next at 2 o'clock afternoon at the tayern of E. McLellan in Gardiner all the right title and interest which David Farnliam has of redeeming about six acres of land and House thereos situated in Hallowell and is the same now occupied and improved by him and is the same Mortgaged by said Farnham to Isaac Gage for the sum of about \$300.

E. MARSHALL Dep. Shff. Sept. 18th 1833.

NOTICE.

THE copartnership heretofore existing under the firm of GORHAM & MOORE is this day by mutual consent dissolved, and all persons are requested to adjust the same.

JR. who is duly authorized to adjust the same.

WM. GORHAM, JR.

EBEN'R MOORE, JR. Gardiner, Aug. 28, 1833.

PROPOSALS

FOR Publishing by subscription, a course of Les tures on the Parable of the Rich Man and Lazarus. Delivered in the 1st Universalist Church in Portland, Maine, by the Rev. Menzies Rayner, Pastor of

said Church.

These Lectures, (nine in number) it is expected will comprise a volume of about 250 pages 16 soc. form, or small duodecimo.

If a sufficient subscription shall be obtained to war-

If a sufficient subscription shall be obtained to warrant the publication, it is intended that it shall be
printed on fine paper and fair type, and neatly bound in
cloth. The price shall be as low as other books of
similar size, not exceeding 50 cents, and probably not
over 40, with a proper discount to those who may subscribe for several copies.

It is not intended that the contemplated edition shall
much exceed the number subscribed for.

Persons who may interest themselves in obtaining

much exceed the number subscribed for.

Persons who may interest thunselves in obtaining subscribers, shall be entitled to a copy for eight, for which they will become accountable.

(37-Subscription papers to be returned by the close of the present month, to the Bookstore of M. Rayner, Jr., Portland.

Sept. 2, 1833.

NOTICE.

MRS. TILTON wishing to give up business, offers one who may wish to purchase the whole. It is presumed the house and store may be had, an application to ROBERT H. GARDISER, Jr.

To the Hon. County Commissioners for the Counties of Kennebee and Lincoln.

HEREAS, there is now pending before your Honorable bodies, a petition for a road from Leeds by Monmouth, to the BerryBridge so called, between Gardiner and Litchfield, and whereas since that petition was presented a more eligible route for the ensterly part of said road has been found, your petitioners request that an examination may be made of a route from Shorey's in Litchfield to Cold Stream in Gardiner where the present horses the pand road crosses that where the present horse-shoe pand road crosses the same, and if found more eligible that it be substituted for that part of the road prayed for which lies between turey's and the Berry bridge and in case a new bridge over the Cobbes secontee river should be required that you would in that case [should you deem it expedient] discontinue the road over the bridge immediately below horse-shoe pond.

R. H. Gardiner and 10 others.

Aug. 24 1833.

STATE OF MAINE. KENNEBEC, SS.

Court of County Commissioners, April term, 1833. ON the Petition aforesaid, satisfactory evidence hav-ON the Petition aforesaid, satisfactory evidence having been received that the Petitioners are responsible, and ought to the heard touching the matter set forth in said petition, it is Ordered, that the County Commissioners of the County of Lincola he requested to meet the Commissioners of this County at John Neals in Litchfield in said County of Lincola on Tuesday the fifth day of November next at eleven o'clock A. M. for the purpose of thence proceeding to view the route mentioned in said petition; immediately after which view, a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the Commissioners shall adjudge to be proper. And it is further ordered, that notice be given, to all persons and corporations interested, of the time, place and purposes of said meeting, by eausing attested copies of said petition and of this order thereon to be served upon the County Attorney and chairman of the County on the County Attorney and chairman of the County Commissioners of said Counties of Lincoln and Ken-nebee and upon the respective Clerks of the towns of Litchfield in said County of Lincoln and Gardiner in Litchfield in said County of Lincoln and Gardiner in said County of Kennebee and also posted up in three public places in each of said towns, and published in the Eastern Argus, being the public newspaper issued by the printer to the State, and in the Maine Inquirer a newspaper printed in the County of Lincoln and the Christian Intelligencer printed in the County of Kennebee. All of said notices to be served, posted up and published thirty days at least before the time of said meeting; that all corporations and persons interested may attend and be heard, if they see cause.

Aftest: J. A. CHANDLER, Clerk. A true copy of the Petition and order of Cox Attest: J. A. CHANDLEI J. A. CHANDLER, Clerk.

NOTICE is hereby given, that the subscriber has been dely appointed Administrator of the goods and Estate which were of Silas Alden late of Gardiner in the county of Komebec deceased intestate and has undertaken that trust by giving bond as the law directs:—All persons therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are reque to the wave immediate payment to settlement; and all indecessed to make immediate payment to Wm. PARTRIDGE

Gardiner 30th July 1883.

LIFE OF REV. JOHN MURRAY.

JUST published and forsale at This Office, the "Life of Rev. John Murray, preacher of Universal Salvation. With Notes and Appendix—by Thomas Whittemore."

POETRY.

MEMORY.

BY JOHN PERRY-PHILADELPHIA There's a time, when the seal, full of exquisite feeling, Reposes screne like some sweet bird at rest;
When not even the sigh of the summer wind stealing
Can rufle the plumage that covers its breast.

Tis when Memory is holding her mirror before us, And the days that are gone, with their light—an

their shade,

Pass full oft in review, while they seem to restore

The friends and the joys that were formed but to

On some scene in that mirror we'll linger the longest, It may picture some pleasures, the best we have known; Or some trusted friend, whom the heart had loved

Whose joys and whose sorrows we felt as our own. Such moments are precious, the heart, overflowing With feelings as soften'd and chaste as the ray, Which the moon on some smooth lake anconscious

throwing, Melts at once into sadness, and mirth dies away.

Thus, when in life's winter, before death comes o'er me Past moments of pleasure to mind I recall, hose whil'd in thy presence, will linger before me, The purest, the best, and the brightest of all!

MISCELLANY.

THE GRAVE.

Time has a hasty step, and leaves his deepest track in the place of graves. Where the turf is thrown open-where the pit yawns deep and narrow, where the coffic lowers down, and where the returning clod throws back the dreariest sound that ever visits human ears—there O grave, is thy victory, and there, O time, thy short vision having ended, thou settest up a frail land mark to tell where eternity commenced!-The rolling sea that bathes earth's continents in its pearly waters, bearing no trace of ruin-no in entation for graves on its glassy surface, is yet a wide, hungry tomb, where unnumbered sons and daughters of Adam lie in their last dreamless slumber. Down, down, they sink in the green depths ocean caves, where grey eyed mons ters of the unfathomed abyss stare in their sunless medium, to see the fresh cargoes of mortality arriving at their last destinations. The plains and mountains, and deserts are become wild and well filled places of graves. Where is the spot where man has not bowed down under his last strong agony!-Where is the dust that has not humanity in corporated with it? Where the willow or the elm that does not wave over, and cast their shadows upon the wasting-yea, the wasted remains of one who lived, moved thought, and acted, amongst us. One who is as dear to the heart of friendship, as any of us are now, or can be.

*THE DEVIL BROKE LOOSE!"

Another-and another-and still another!!! A brute-we for the present withold his name-helonging to the New Haven Theological Seminary-preparing or pre-pared to preach the Gospel-waylaid a respectable young lady two or three Sunday evenings ago, and She had strength to resist the infamous vil-

lain, and made her escape.

It seems that it is her usual custom on Saturday evenings, to visit her mother, who resides a short distance out of town, and return on Sunday evening. This fact it seems, had come to the knowledge of this foul lump of pollution, and he was determined to take advantage of it. But he fail-

Now what course will be taken with this "poor pious, indolent," young brute? Wil-he be censured? dismissed?—discharged with a mark of infamy seared upon brow and bosom? No! He may be reprimanded for being found out!—he may repent—but it will be over an ill-laid scheme of villainy blasted in the very bud of execution. In a few months he will be "converting" souls in the valley of the Mississippi-railing against the licentious tendency of the doctrine of Universal Salvation. It may be said we speak warmly—we do—and we mean all we say. We envy not the individual who can fold his arms with stoical indifference, while such unblushing depravity walks abroad under the garb of our holy religion. We envy not the man who can be quiet while abominations are practhe ministers of God, that make angels weep to witness. peace because bigots frown, and hypocrites threaten? Gentlemen you are mistaken in the person—speak out we shall, "if the sky falls."—New Haven Examiner.

SYMPATHY.

There's a kindred feeling implanted in our souls to mitigate the misfortunes and assuage the sorrows of our fellows, that invigorates the drooping spirit, whilst it shares the affection and nurtures a mournful joy for its sake. How calm and soothing is the influence of this benignant power when bosom friends would gladly share each other's throes. This was the magic chain that bound the affections of Jonathan and David, and cemented their souls in holy union, amidst the afflictions of Sael's jealousy and anger. On this stage of being how manifold are the duties that connect man to man, while each to other answers the purposes of his being, according as the Creator himself has prescribed. The duty of parents towards their children, cherished and perfeeted by parental care on the one hand, and filial love on the other, constitute that domestic happiness, which is the nursery of every moral blessing; and as our fives seldom pass away without witnessing some scenes of distress, we ought to cherish this feeling in our breast towards all within the of our observation, that others may be induced to follow in our steps, and early learn its usefulness to themselves, Among those who deserve to be immortalized for the worthiness of their doings, none stand ore conspicuous than the indefatigable Howard, whose heart was touched humanity endured, when the miseries that even folly herself forged the chains.

Contemplate the exalted height, and dignity of such a man, forsaking his home in quest of objects, which solicitude alone could find, or entering dungeons, where fellow beings expire from contagious disease, interposing his benevolent aid to meliorate their hapless condition. Who, among the great will emulate the good and make a Howard's choice his own to advance humanity's cause: the great and good shall consecrate his name, and all the world shall celebrate his praise.—Southern Pioneer. ANATHEMA: MARANATHA.

This form of expression occurs in 1 Cor. xvi-2. "If any man love not the Lord Jesus Christ, let him be Anathema, Marantha." What is the true meaning of this phrase?-As one object of this paper is to explain the Scriptures where they are not generally understood, we shall endeavor to throw a little

light on the passage.

Because people have not understood the phrase, they have imagined a thousand things about it that have no foundation in fact; and ignorant clergymen, or dishonest learned ones, have imposed upon the credu-lity, and trifled with their fears, by throwing a kind of dreadful mystery about the passage. But let us away with this myste-Let us seek the true meaning. no longer remain the sport of clerical ambition and dishonesty.

The phrase anathema, maranatha, is composed of certain words, which are left un-translated in our version of the Bible. Why they were left untranslated, we know not. The word anathema signifieth, let him be accursed. It occurs six times in the New Testament. Acts xxiii-14, "we have bound tourselves under a great curse." Rom. ix-3 "I could wish that myself were accursed from Christ," &c. 1 Cor. xii-3 "No man speaking of the spirit of God calleth Jesus accursed." Gal. i-8, 9. "If any man preach any other ways were then that the accursed." Gal. i-8, 9. "If any man preach any other unto you, than that ye have received, let him be accursed." See both verses last refered to. So in the verse, before us, "If any man love not the Lord Jesus Christ, let him be anathema," that is, as it is translated in Galations i-8, 9, let him be accursed, or let him be anethematized.—

So much for the word Anathema. Let us now consider the word Maranatha. This is not, like Anathama, a Greek word, but it is a phrase from the Syriac language, and signifies-Our Lord cometh. Mr. Locke paraphrases the whole verse, as follows: "If any one be an enemy to the Lord Jesus Christ, let him be accursed, or devoted to destruction. The Lord cometh to execute veugance on him." Wakefield translates Maranatha, "our Lord is coming," and he says, "I see no reason for leaving the Syriac words at the end of this verse untranslated and unintelligible," Calmet says he is high authority] "Maranatha is Calmet says, fand up of two Syriac words, signifying the Lord cometh; i. e. the Lord will surely come, and will execute this curse, by condemning those who love him not."

With these helps we arrive at the follow ing sense: If any man love not the Lord Jesus Christ, let him be accursed. The Lord cometh to execute that curse. It may now be inquired, when was the Lord to execute It may now that judgment on those who loved him not? When did the Maranatha happen? We answer, during the generation which was on the earth when Paul wrote, for the Christians at that time certainly expected to live until the coming of Christ took place. Henr what James saith to his brethren, ch. v-7, 8. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husband-man waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh;" that is, the Maranatha draweth nigh. The coming of the Lord took place, as we have said, during the apostolic age. It was then that the judgments and curses denounced on the Jews who loved not our Lord Jesus Christ, were executed then. They were then Anathema, Maranatha, that is, they were anathematized at the coming of th Lord. It will be thought that our prejudices in favor of Universalism have led us to this interpretation of the passage-we shall be accused, therefore, of having twisted the Scriptures, and perverted them from their true meaning. But to stop the mouths of our enemies, and seal them in silence on this subject forever, we would inform them that some of their own commentators have given the same signification of the passage, For instance, Adam Clarke, the Methodist,

who, being dead, yet speaketh, says, "Mar-anatha, our Lord is coming, i. e. to execute the judgment denounced. Does not the apostle refer to the last verse in the Bible (Malachi)? Lest I come and smite the land with a curse? And does he not intimate that the Lord was coming to smite the Jewa few years after, and continues on that gain-saying and rebellious people to the present day. What the apostle had said was prophetic, and indicative of what was about to happen to that people. God was then coming to conflict punishment upon them: he came, and they were broken and dis-persed." Note on 1 Cor. xvi-22. Methodists, what think ye of the opinion of your

own great commentator? To satisfy our brethren, the orthodox, and prevent them from murmuring, we will give them a quotation from old Dr. Lightfoot, an orthodox divine, who lived in England in the time of Cromwell, and who was one of the funous Assembly of Divines that made the noted catechism. Hear ye him: "The phrase in which the apostle refers, first, to Christ's coming in vengance against Jerusalem, and the Jewish nation, as the excration is first to be pitched upon them: 'Maranatha,' 'Our Lord cometh.' Many and dreadful things are spoken of this his coming in the Scripture, of which we have spoken in several places, as we have come. along. So that in this sentence he doth justly doom this unbelieving and wretched na-tion to their deserved curse; and doth withal, in this phrase, intimate, that the doomed curse was near approaching, in the Lord's coming in vengeance against them. though we construe the words in such an application to the Jews, it is not exclusively; but that their sense reacheth also to every one that loveth not the Lord Jesus of what nation soever, and the Lord will come in time to make him an anathema." of the New Tes. Part ii, on the place.

So far Dr. Lightfoot. We might give other orthodox authority: but we forbear, as we believe the subject is plain.

BEAUTIFUL EXTRACT.

From an Address delivered before the Ze-losophic Society of the University of Penn-sylvania, by Hon. Joseph Hopkinson, L.L. D. p. 26.

"The American parent does an injustice to his child which he can never repair, for which no inheritance can compensate, who which are—"thou shalt not commit address to give him a full education because ry"—"thou shalt not kill."

he is not intended for a learned professionwhatever he may intend, he cannot know to what his son may come; and, if there should be no change in this respect, will a liberal education be lost upon him because he is not a lawyer, a doctor or a divine? Nothing can be more untrue or pernicious than this opinion. It is impossible to imagine a citizen of this commonwealth to be in any situation in which the dicipline and acquirements of a collegiate education, however various and extended, will not have their value. They will give him consideration and usefulness, which will be seen and felt in his daily intercourse of business or pleasure; they will give him weight and worth as a member of society, and be a never failing source of honorable, virtuous and lasting enjoyment, under all circumstances and in every station of life.-They will preserve him from the delusion of dangerous errors, and the seductions of degrading and destructive vices. The gambling table will not be resorted to, to hasten the slow and listless step of time, when the library offers a surer and more attractive resource. The bottle will not be applied to, to stir the languid spirit to action and delight, when the magic of the poet is at hand to rouse the imagination, and pour its facinating wonders on the Such gifts, such acquirements, will make their possessor a true friend, a more cherished companion, a more interesting, beloved and loving husband, a more valuable and respected parent."

> [From the Newport Republican.] REV. EPHRAIM K. AVERY.

It is customary with clergymen at times to give out to their hearers that they may se-lect such a text from the Bible as they wish to have expounded. We learn from Fall River that agreeably to this custom the Rev. Ira M. Bidwell, who is thought by many to be more closely intimate than some others in the Avery transaction, announced that he would preach from such a text as should be selected accordingly, the following from Hosea, v. 3. was handed to Mr. Bidwell for a -"I know Ephraim, and Israel is not hid from me; for now, O Ephraim, thou committest whoredom and Israel is defiled.'

This was too much. The chapter is headed, "God's judgment against priests," and the Rev. Mr. Bidwell, it appears, was not aware that Hosea had prophesied, in part, of the crimes and plot of Ephraim K. Every

It is perhaps needless to add that the Rev. I. M. Bidwell altogether declined an exposition of the text. PROTEUS.

WHAT WAS THE CHIEF END OF OUR SAVIOUR'S MISSION.

Most of the answers that have been given to this question involve the false principle that there was some eternal obstacle in the way of human salvation, which our Lord was sent to remove. Now all such answers as imply this, all that refer to the guilt and penalty of a remote ancestor, to the machinations of a personal devil, to the nature of divine justice, divine wrath, divine law, and the like; all, in a word, that recognize any extrinsic difficulty, any thing out of man himself, to prevent his acceptance with God, we deem incorrect. The truth is, there is not, and there never has been, any obstacle in the way of our salvation, but the evil within us, to wit, sin. Accordingly, the chief end of Christ's mission was to deliver us to wit, sin. Accordingly, the chief from this, and to induce us to substitute hoiness in its place. He came to save us, not by cancelling the effects of Adam's trans-gression, nor by purchasing our release from ny outward foe, but by showing us how to save ourselves in abstaining from vice and pacticing virtue. He came to make us do our own duty, not to perform that duty for us; to induce us to obey the law, not to answer the claims of that law himself; to prompt us to personal obedience in the room of our own; to quench the fire of bad passion burning within ourselves, not that of God's anger; to enthrone the principles of justice human breasts, not to satisfy the divine justice to win us to our heavenly Father, who is and always was, ready to pardon the returning sinner, not to alter the mind of Deity, by paying him an equivalent for man's transgression. He came in fine to destroy the king lom of hell within us, and to establish this, the kingdom of heaven by giving us a religion replete with directions, motives, and all needed assistances, wherehy we might subdue the power of sin, eradicate false sentiments, be filled with the love of God, of man, and of duty, and thus he put in the way of working out our eternal salvation.—Gospel Luminary.

From the Boston Gazette.

We invite attention to the following able article from the Pennsylvanian. The sentiments it contains will meet a response in every honest bosom:-

CLOSE OF THE AVERY EXCITE-MENT-TRIUMPH OF PUBLIC VIRTUE.

The curtain is about falling over the last ene of the Avery drama. The reverend scene of the Avery drama. The reverend the scene of his remarkable labors in reli-gion, in love, in intrigue, in hypocrisy, in adultery, and most probably in murder. He is on his way to the west. The omnipotent voice of public opinion in Rhode Island has conquered the conqueror of Sarah M. Cor-The moral feelings of a free people have burst forth indignant at the audacious attempt to confound all right and wrong-to the lines which ought forever to separate high handed crime from virtuous conduct-hypocrisy from true religion. The independent people, and the independent newspaper press of Rhode Island have acted with spirit, freedom, and a proper sense of their deep responsibilities to themselves to public virtue—to the faithful administrasense of the sacred duty they owe to pure and undefiled religion, and its great and dread Author. They have laid the friends of virtue, morality, religion, and law, in all the other States, under eternal obligations for the firmness and constancy they have shown in resisting the almost imperial mandate of a body of indiscreet men who, under the mantle of power, attempted to impose Avery upon the people as a teacher of that pure religion which was taught on the Mount of Olives—two of the great axoims of which are—"thou shalt not commit adulteThe guilt or the innocence of Avery is PATENT INDIA RUBBER WATER not now a mooted question. Every unbias proof GOODS, sed man in the nation—every independent print, without reference to religious creeds or paltry party feelings, has united in one solemn verdict, that the facts and circumstances of the case fixed guilt upon the head of the Reverend E. K. Avery. The jury of twelve men, who decided as if it was a "distracting question," that is, d.d not deeide at all, have been set aside, and the omnipotent—all powerful jury of millions of free people have pronounced a verdict which no intrigue, no corruption, no power can stem, obliterate, or ery down.

Had Avery, after his escape from the laws of his country, made a similar escape from the observation of public opinion-had he retreated to private life-had he taken himself out of the reach of remark, the noise which has been created never would have been heard—the public feelings never would have been roused. It was the daring attempt to force him upon the public as teacher of Christian morals, which roused the just indignation of an insulted community. It was the determination to do this of a certain body of clergymen in New England, which kindled up the equally firm de termination of the great mass of the people to oppose it-of people, too, who are as pious, as virtuous, as honest, as religious, as any of their teachers.

The manner in which this conflict—this

war for conscience's sake-this contest between power and the people, has been conducted, is, perhaps one of the most remarkable phenomena of the day. On the side of one of the combatants, it has been conducted in such a way as to be a disgrace to the very age and to the character of a portion of the newspaper press. Those persons and prints who took fearlessly the side of public virtue and pure religion, were charged at one time with agitating the subject for the miserable purpose of elevating one party or depressing another. As suon as this slander was destroyed, was annihilated, their trump card-the trump eard of all hy pocrites—was formidably played forth to the world—and it was solemnly averred that those who believed Avery guilty, unfi for the pulpit, or agitated the subject, were infidels in disguise, seeking to disgrace all religion through the persons of its professors.

If there is any one mode of tactics more detestable than another, and that more deserves the united reprobation of the public, it is this daring attempt to throw shackles over the liberty of the press-to prevent a public inquiry into public acts-by attributng had motives to honest acts-by crying "infidel!" "infidet!" when all reason or argument is exhausted. Every one's religion is his private property-an affair between himsels and his maker-and the man or men who would dare to invade that sacred privacy, or libel its purity, or asperse its motives, or slander its purposes, is worse than a highwayman - he is a Parson Avery

in his heart and intentions. We say distinctly, therefore, that the course adopted in reference to this subject by certain newspapers, is a disgrace to the age and the country in which we live. Such a course strikes at the very root of every thing course strikes at the very root of every thing valuable in liberty, every thing pure in religion, every thing elevated in morals. dare not investigate the public conduct of those clergymen in conference assembled, who pronounced the words of absolution on Avery in the very teeth of public facts, be-cause it would injure the character of reli-gion itself, what right had the law officers to apprehend him? what right had the court to try this clergyman? what right had the jury to sit in judgment upon him? what right had the people of Rhode Island to believe him guilty? Did or do the republican presses of London-of all England, dread to investigate the conduct of the Episcopal Bench of Bishops in the House of Lords, when they their conduct and votes are on the side of corruption and power? Are the Bench of Bishops and Christianity the same identity? Are the members of the Methodist Episcopal Conference of New England the whole respectable society of Methodists in the Union-one half of christianity, and two-thirds of the christian world? If that body have been engaged in palming upon the world a murderer for a martyr, are we to sit silently by and see this daring outrage com-mitted, not only upon christianity, but upon public morals, and public decency, without lifting a warning voice? If a secret system of corruption should be resorted to for the accomplishment of these purposes-if agents to collect funds (6.000 have been collected) should be sent into other states, is the honest and independent press to go to sleep and say "all is well?"

The whole of this attempt to force Avery upon the christian world as a teacher of its pure doctrines, is a daring outrage of misguided men, not only upon the whole body of respectable Methodists throughout the Union, but upon Rhode Island, upon New-England, upon the nation. We are per-suaded that the Methodists, who, as a socie-We are perty, can compare with any in purity of mors, piety and religion-in discernment and public virtue, will solemnly and publicly rebake the conduct of the New England Conference, and place the criminality of the attempt upon the guilty individuals-not upon the innocent and unoffending.

NOTICE.

LL persons indebted to the Subscriber, whose A Notes of Accounts have been standing over six months, must settle the same before the first day of October next.—All demands not attended to previous to that date will be left with an Attorney.

BENJ. SHAW.

Gardiner. Acg. 14, 1833.

tone and had NOTICE.

THIS may certify, that, whereas my son, JOHN H.
RICE, aged seventeen years, has been a discreet
and dutiful boy, I do hereby relinquish to him his time
until he is twenty-one years of age, to transact business
for himself, and shall hereafter call on no one for his
wages, or pay any debis of his contracting.
M. Vernon, Aug. 16, 1833. NATH'L RICE.

LIFE OF REV. JOHN MURRAY.

JUST published and for sale at This Office, the "Life of Rev. John Murray, preacher of Universal Salvation. With Notes and Appendix—by Thomas Whittemore."

This edition is from the original edition published by Mrs. Murray and is much enlarged with copious Notes, and an Appendix, containing certain historical documents; and large extracts from Mr. Murray's Letters and Sketches, illustrative of the relative sentiments of Murray and Winchester. Price 50 cts.

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JEANS, MUSLINS, &c.

The following are among the various ascful purposes to which the India Rubber Cloths may be applied:

All kinds of Outside Wearing Apparel and Linings, Chaise and Carriage Tops, Curtains, Aprons and Cabbions, Baggage Wagon Covers, Travelling Bags, Portmanteaus, Knapsacks, Tents, Gun Covers, Awnings, Shades, Horse Blankets, Game Bags, Fishing Wallets, Cork and Bottle Covers, Nurse's Aprons, and for every purpose requiring perfect protection from the wet or exclusion from the air. on from the air.

CALF AND SHEEP SKINS.

Suitable for Boots, Overshoes, Shoes, Ladies' Walking Shoes, Linings and Inner Soles.—Also WATER PROOF

WATER PROOF

Hats, Gloves, Mittens, Sheets for Hydrostatic Bcds, kc

AIR PROOF

Beds, Pillows, Cushions, Swimming Belts, Life Preservers, Gas Bags, &c.

G-In making up the India Rubi er Cloth, great care must be taken to avoid pin and needle holes, and to have as few seams as possible. No greasy or oily matter must be applied.

Greengers promptly executed, from every part of the Orders promptly executed, from every part of the

d State Boston, July, 1833.

UNIVERSALIST BOOKS.
HE following UNIVERSALIST BOOKS are kept constantly for sale, at the Intelligencer Office, THE

Gardiner.

ANCIENT HISTORY of Universalism, from the age of the apostles to the Reformation. Price \$1,20.

MODERN HISTORY of Universalism, from the Reformation to the present time. Price \$1,00.

BALLOU'S WORKS. Treatise on Atonement, 75 cs.
Notes on the Parables, 75. Lecture Sermons, \$1.

Select Sermons, \$1. Sermons on Important Poetrial Stubjects, 371-2.

BALFOUR'S WORKS. First Inquiry, on the words rendered Hell, \$1,00. Second Inquiry, on the Devil and Satan, and the terms rendered everythering.

and Satan, and the terms rendered ever lasting, for-ever, &c. 1,25. Essays on the intermediate State, 1,25. Letters to Hudson, in reply to his attack on the Savs, 1,25. Reply to Stuart, 75.

WINCHESTER'S DIALOGUES, a highly useful and astructive work, in which the objections to Universalum, particularly those founded on the words exercial.

forever, &c. are fully and triumphantly answer HYMN BOOKS .- The Universal Humn Book, Hosea Ballon and Edward Turner. The New H_{\parallel} Book, by Schastian and Russell Streeter. At the f

carth, and hell; as reported at a Four-Days Meeting in Shirley, Mass. in Letters to eight Calvinistic Ministers. By RUSSELL STREETER.". This is a pauple

let of 133 pages. Price 25 cents.
PICKERING'S LECTURES, in defence of Divise
Revelation. With a likeness of the Author. 75 cts.
A great variety of Sermons, Traces, &ct

FAMILIAR CONVERSATIONS.

JUST published, and for sale at the Intelligence Office, Gardiner, "Twelve Panillar Conversation between Inquirer and Universalist: in which the albetween Induirer and Universalist: in which the vation of all mankind is clearly exhibited and allost ed; and the most important objections which are brought against the doctrine are fairly stated and answered by a candid a peal to Scripture. Reson, Facts. The whole arranged under district heads, dering the work a guide to Inquirers, and a help Universities. To Resource 150 courses. 50 cents. 55 per dozen. August 1, 1823.

CARDING MACHINES, AT ALCTION UNLESS previously disposed of at arrivate sale, at Monday, September 28, at ten of the clock, A. at the Yellow Macking Shop, near the Wocker Factor in Gardiner, will be sold to the highest bidder, to ck a concern.

2 Cals in Wing's Patent Double Daffer Carding &

T Carding Machine Single Daffer, Cast Iron Fran Sale positive. Terms made known at the time a place of sale—Gentlemen wishing to purchase can a amine the articles at any time previous. Gardiner, Aug. 13, 1833.

BOOTS & SHOES.

AMES R. S. HAW has received and opening an extensive assortment of Boot Shoes of every description, the greater part of wis superior to any ever brought into the place, and whe will warrant to be the first rate and to give a faction to the purchaser. Having taken geat pain select it from the best Manufactorice, Ladies Gentlemen wi hing to purchase articles i would do well to call and examine the alpurchasing elsewhere He has some articles on ly new, such as Ladies india rubber kid shoes, a su article; india rubber cemented to kid in such a ma as to prevent it- contracting or drawing the foot Ladies, Misses and children's India Rubber Ove at very low prices. Ladics morocro lasting and ki ornamented slippers of the latest fashions—also Gente men's thick boots, lined feet, and warranted, a water men's thick boots, fined feet, and warranted, a ware proof article—very different from those generally sale also calf-skin boots sew dand peg'd, from £2,50 to £50; boys thick boots from £1,50 to £2,50; gratemen and boys (umps of all kinds. He also kee 1 cestantly on hand Sole and Upper Leather, Caliskin and a variety of other articles.

The subscriber is well aware that the trade has safered in consequence of the inferior quality of the stat sold in this place, and for one he is determined to a to supply all such articles as he can warrant good and cheap.

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Gardiner, Sept. 5, 1823.

NOTICE.

THE subscriber being about to close his business Gardiner, requests all persons having unsettled counts with him to call and settle the same previous the 10th of October next, otherwise they will have settle with some one who, perhaps, will not be so a commendating as himself.

settle with some one was, personal commodating as himself.

He hopes all persons interested will heed the alof friendly notice and call without delay as he is determined to bring his business to a close by the time about the control of the contro

Gardiner, Aug. 27, 1833.

SELLING OFF AT COST.

THE subscriber informs his friends and customers that he will sell the remainder of his stock of Eg-lish, and Douestic Goods at COST; and all gress in the control of the cost of the cos wishing to purchase any such articles, will do verall soon, as he is about clesing business in town.

ALSO—A large assortment of Crockery Ward. GOING HATHORN Gardiner, Sept. 4, 1839.

MARY of Burgundy, by the Author of Henry Man

THE subscriber has published the Sixth Editor this popular Hynn Book, which he now offer the Universalist public at the low price of 62 cs. gle, handsomely bound and lettered, either in their rocco, or light about 11 km and 12 km. gle, handsomely bound and leftered, officer of rocco, or light sheep. A liberal discount will be to those who buy by the dozen. Universalist Clerge and others, wishing to circulate the book can be seed on sale, by directing their orders to.

B. R. MUSSEY.

No. 29, Cornhill, Book

fact that Christ had risen.